whole Earth newsletter

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OF RELIGION

"Violence" the seminarians called it. The South African Council of Churches expressed deep anger at this action. The World Alliance of Reformed Churches and the World Council of Churches condemned it. President Moss wrote to all the pastors of the United Church of Christ informing them of the expropriation any many have responded by protesting to the South African Ambassador. In spite of all these protests the Federal Theological Seminary was forced to move March 13th from Alice to Umtata where it is occupying temporary quarters.

The South African government claims that Fort Hare University, immediately adjacent, needed the Seminary campus to house its rapidly growing student body. The real reason for the expropriation was the government's fear of the Seminary's non-racial community right next door to their largest apartheid University. The government claims that persons of different races cannot live together in peace and harmony. The Federal Theological Seminary has proved that whites, coloured, Asians and Africans can reside, eat, work, study, and pray in one community.

United Church Board for World Ministries • 475 Riverside Drive • New York, N.Y. 10027 Summer, 1975; Vol. V, No. 2

MESSAGE FROM THE EVP

"Jesus Christ Frees and Unites"

That kindling affirmation provides the theme for the UCC General Synod this summer, the Board's Annual Meeting in November and the World Council of Churches' Assembly which follows immediately thereafter. But it evokes the immediate and curious reflection that the emissaries of Christ, missionaries, are widely viewed today as agents of bondage and division who have set up new religious divisions in ancient cultures and provided a religious "cover" for economic, political and cultural imperialism.

In his work The Missionary Enterprise in China and America, just published by Harvard University, John K. Fairbank throws some light upon this disquieting paradox. He makes clear, for instance, that Protestant missions certainly have been more than "running dogs" of other interests. Missionaries neither simply followed the flag and the trader, nor did they necessarily prepare the way for them. Missionaries went where they and their supporters perceived a need and an opening for the message they sought to bring. That religious thrust can certainly be viewed as part of the complicated expansion of Western power and culture throughout the world, but it played its own distinctive part, and was not substantially captive to other "imperialisms" which it intersected and with which it interacted.

In doing their own gospel thing Protestant missions served as powerful and effective brokers of Western science and Western moral, political and social styles to China, as to the rest of the world. Within the missionary movement there was constant tension between those who, like Rufus Anderson of the American Board, wished to minimize the "civilizing"-- modernizing and westernizing-- elements of mission and those who gladly went along with the irresistible pressures to maximize them, pressures which came not least from the clients of missionary activity themselves. In China as in Japan and elsewhere the most powerful commendation of the gospel was its connection with technical and social energies which promised a better life for individuals and strength for nations reeling under the impact of foreign power. Hence the effort to separate an evangelical mission from a social one was doomed from the start.

This intrinsic connection between Christian mission and the modernizing forces linked with Western expansion made almost inevitable a missionary involvement with gunboat diplomacy which is felt today to be deeply compromising and shameful, and in many ways something of which to repent and say "never again!"

Marx himself blessed this kind of therapeutic aggression: "England has to fulfill a double mission in India," he wrote in 1853, "one destructive, the other regenerating-- the annihilation of the old Asiatic society, and the laying of the material foundation of Western society in Asia." Indeed, this is still a central Maoist doctrine. Without radical change brought about through struggle there can be no real progress.

We are learning to discern the liberating and reconciling action of God in many places, not least in Mao's China. As we do, it will be well to remember the extraordinary contribution Christian mission made to basic reform in China and other lands. As Fairbank says, "In the Maoist message of today, 'Serve the people,' one can hear an echo of the missionary's wish to serve his fellow man." And behind that echo is the fact that, over the long haul and in the buffeting of circumstance, the spirit that serves and frees and unites is nourished from spiritual convictions that still have to be made visible and active in every part of the world community.

David M. Stowe

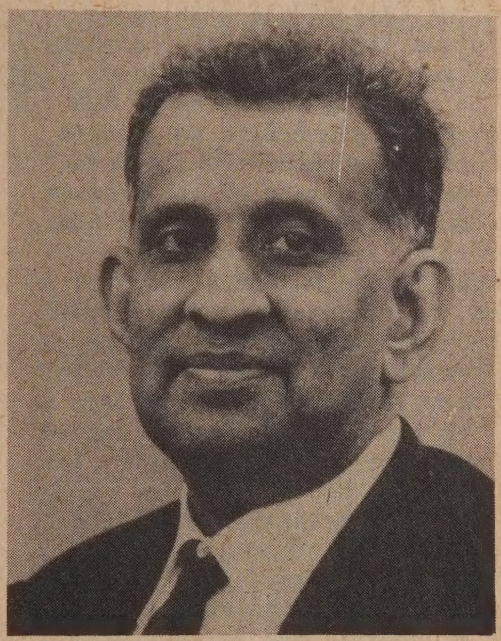
Does Education Serve/Promote Privilege?

a symposium

M. M. Thomas is the Director of the Christian Institute for the Study of Religion and Society in Bangalore, India. The following article is excerpted from the bulletin of the CISRS, Religion and Society, Vol. XX, No. 2 (June 1973). W.E.N. asked 5 UCBWM educational missionaries to react to Dr. Thomas's critique. Their responses follow. W.E.N. invites reader response as well.

Education has a long history of association with privilege: privilege was what made education possible and education served to preserve privilege. As long as social hierarchies were seen as given orders, as ordained of God or fate, this approach to education was largely unchallenged, and the only social purpose expected of it was that it serve the continuance of these orders... As long as the masses, by and large, acquiesced in this state of affairs, and as long as society continued to be static and relatively simple, no serious questions were raised about this.

When the expansion of educational opportunity began to happen it was still far from a conscious democratisation of education; rather, it was a response to the need for an extended privileged class to run a society that was becoming more sophisticated, more diversified and complex, as well as with a compulsion to exploit the new knowledge and technology in the service of an essentially capitalistic economy... Modern education and its social effects in a colonial set-up only served to confirm and perpetuate these same assumptions on which the hierarchies of the traditional society were already based. In other words, the new education brought no new philosophy or ethic of work even though it served to bring about a new social awakening. Therefore, personal advancement has continued to be the main object of the pursuit of education.



However, society has been changing rapidly...and even though the impact of western education...can be shown to have contributed towards this, the system of education itself was innocent of any conscious role or responsibility for the changes. However, the coming of Independence demanded a change in much of this... the nature, direction and content of change had become all-important.

Much of this debate has, in recent years, crystallised around the theme

Education for Development. The burden of this can be summarised as follows: (1) How can we make those receiving education see and discharge their responsibility for furthering the advancement of the vast depressed sections of our people? (2) What change in content and method of education would this require? (3) How are the present systems of education and structures of society promoting or hindering this? What parts are amenable to reform and what needs to be radically changed?

What these demand centrally is a radical change of attitude among educators, among parents and among students concerning what education is for-- a willingness to have one's education and that of one's children directed primarily towards the furtherance of social justice, freedom and equality in the larger community, and to be content with benefits to oneself that are only in keeping with, or are available only as a part of, the former. Few of us are ready or willing for this.

To achieve the humane society of our dreams, the minds and hearts of man-- within and without our institutions of formal education-- need to be awakened, and taught to live by the light of the old insight that we are 'everyone members one of another'. In order for this to happen, St. Paul saw that it was necessary that we 'be not conformed to this world: but be transformed by the renewing of (our) mind, that (we) may prove what is that good, and acceptable and perfect will of God.'

The ultimate challenge to our present-day education..is not merely of a more relevant curriculum and a more perfect methodology, but moral and spiritual... This conclusion does not carry us further than other debates, but it serves at least to balance the concern for structural change with an equally important, if not more important, key role that the human agent and beneficiary of education must play-- not only to make structural changes themselves worthwhile but even to transcend obstinate structures. It is the men in education who still matter-- and to save them from cynicism, self-centredness and despair, and to help them to labour on keeping their faith bright, is an urgent need of the hour.

Aiko Carter

In the situation in Japan, where education was used by the state and controlled by the Minister of Education in the government as a tool for obtaining the nation's final goal-- industrialization-- policy makers should redefine education to find a new value-direction, which is out of the material basis of civilization, in order to shepe a more human future.

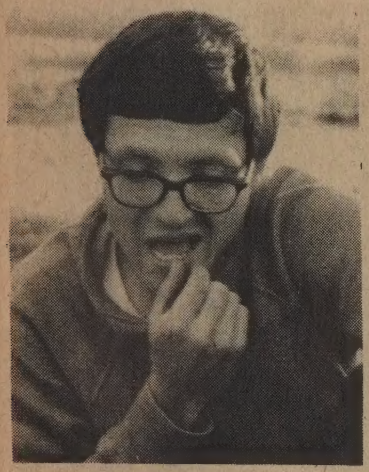
However, at this present stage radical change looks almost a dream. Each of us should contribute to lay a foundation that tries to solve problems in the system, hoping for the time in the future when change can be a reality in the present persistent struggle.

I believe it is a dangerous tendency to seek for generalized solutions to the present problems. Each civilization should evolve real democratization of its educational goals and new educational structures which are relevant to its own culture with a hope for preserving real humanity.

CARTER: "At this present stage, radical change looks almost a dream"

"To educate is not so much to teach as it is to become committed to a reality in and with the people, it is to learn to live, to encourage creativity in ourselves and others; and, under God and his power, to liberate mankind from the bonds that prevent the development of God's image. This will necessarily require radical change in the objectives, contents and methods of our educational task."

Message to the Churches, Assembly of World Council of Christian Education, Lima, 1971



inspiring people in the schools who are guided by radically changed attitudes to serve their society with their education. Ken Frank

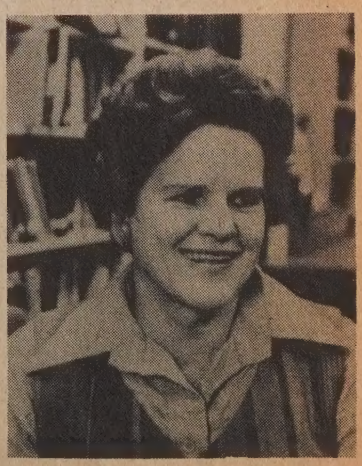
FRANK: "A radical change cannot be coerced"

"A radical change of attitude" both cannot and should not be coerced by structural changes in school institutions. I say "cannot" because, first, established school systems themselves mirror social values at large; and, second, those who implement cause-and-effect models for social change by manipulating school systems ironically find themselves confronted with unexpected, unintended results-- in Zambia, well-privileged elites rather than social servants.

I say "a radical change of attitude," that "everyone (be) members one of another," should not be coerced because, basically, conversion is a gift of God. For us actively involved in school systems, this faith leads us to struggle organizationally so that our school structures do not hinder but promote schemes "towards the furtherance of social justice, freedom, and equality in the larger community"-- not as a cause of social renewal but as an environment for that spirit. Second, we are also led as individuals to discover, nourish, build up, and be solidary with those

MORGAN: "The economic lag hinders modernization"

The article dealing with the great need for democratization of education in India has only limited relevance to the situation in Turkey, though in practice "the masses" there still lack equal opportunity with "the privileged" in obtaining a good education. Turkish educators mean education to be for all, but lack of money, facilities and personnel have made it impossible to enforce the compulsory school attendance law. A ten-year study by Turkish educators has just this school year resulted in major changes in content and method-- a strong effort toward further democratization which is strikingly consistent with Western and Christian ideals and practice.



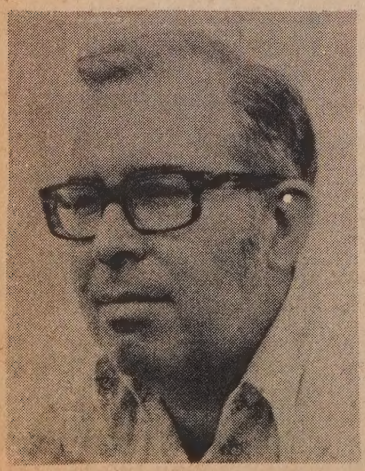
Helen L. Morgan

I would say (1) that our mission schools in Turkey must continue and intensify efforts to sensitize our largely middle-class student body to work toward universal education; (2) the content of the curriculum over which we exercise some jurisdiction is constantly being modified to this end (the Ministry of Education changes referred to above require courses in guidance and ethics-- a new opportunity to work with students in many ways); (3) the present systems of education promote modernization and democratization of education, but the economic lag still hinders it.

Finally, we further recognize and heartily concur in the writer's plea for moral and spiritual emphasis in education.

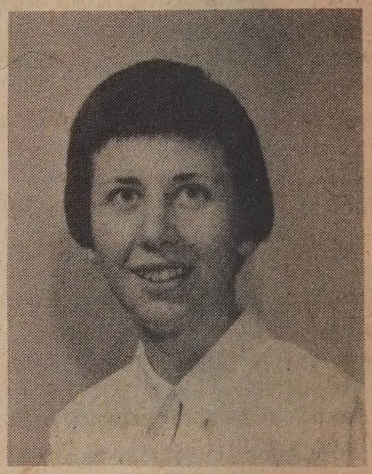
RIESZ: "We need specifics, not just dreams!"

I find the editorial pertinent and generally in line with my own thinking. I have no serious division of opinion. In fact, it is another in a large and brilliant collection of analyses of the troubles with Indian education-- its emphasis on the moral and spiritual challenge is good, but not unique in the literature. I feel a need for the Church to sponsor leadership in schools and colleges via full-time chaplains or specially trained hostel leadership. We must be specific. Until such specifics come under discussion "the humane society of our dreams" will remain just a dream. Until motivations change and become specific, with the risks that implies, few indeed will be ready and willing to share such a dream-- and the editorial analysis will remain as accurate as it is today!



Richard P. Riesz

WHITEHEAD: "Educators alone cannot bring about change"



Rhea M. Whitehead

China's attempt to grapple with these problems is worth considering. Chinese society had a long tradition of ethically sanctioned class domination by an educated elite. Maoist class consciousness and emphasis on class struggle raises the question "for whom?" Not for the individual's monetary gain, higher position, greater prestige or even individual satisfaction, but "To serve the people." Such a change in attitude is neither complete nor easy. Does anyone give up privilege voluntarily? Resentments linger and struggle continues. But the Chinese have an optimistic faith in people's ability to change values through persistent political education. New structures support change. China emphasizes on-the-job education to avoid creating a new educated elite (workers are students, students are workers). Rural students train for tasks in their communities and return to work there. Most importantly, peasants and workers have significant say in determining policy. Educators alone, because of their privilege, cannot bring about change.

ACTION/REFLECTION THEOLOGY IN SOUTH INDIA

At Tamilnadu Theological Seminary in Madurai, South India, there is a young faculty member by the name of the Rev. Y. David. He is the spark behind a new action program called People's Education for Action and Liberation. "PEAL," the young minister says, "is inspired by a Christian understanding of society and action. It is a leftist movement of sorts, involving not only Christians but also Hindu lecturers from American College in Madurai. The goal of PEAL is to educate the masses, to create an awakening for social, economic and political action."

Mr. David feels very strongly the connection between his involvement at the Seminary and his involvement in PEAL. The College has not been able to identify itself officially with PEAL, he explains, because of PEAL's explicit political stance; yet he has felt the sympathy and concern of the College students and faculty. The principal of the Theological Seminary, Dr. Sam Amirtham, has been involved in PEAL since its beginning.

Volunteers who work with PEAL live in both villages and slums. They organize these people and educate them concerning the problems they face. PEAL has not associated itself with any political parties, because, as Rev. David explains, "Even the leftist parties here have already become alienated from the masses."

PEAL is starting out by engaging in activities in four places. It has organized people to get their rights in small things-- a road, a water-tap, a latrine, etc., by conducting processions and demonstrations for their rights.

"The people of the slums pay a house tax to the Madurai Corporation," Mr. David explains. "Yet they get nothing from the Corporation. Our major emphasis is to educate them politically. People are very optimistic. Once they realize they have power to do things, they quickly gain hope. But the secret of our approach is that we make them believe in themselves-- not in us. They organize-- they go to the mayor-- we don't go."

There is no attempt to organize people by caste. The entire basis of organization is economic. Asked about Vinoba Bhave's approach to the problems of India-- getting land owners to give up land for redistribution to landless people-- Mr. David feels that this approach cannot save India. "It is too personal-- we need strong legislation. The Gandhian era has come to an end. Gandhi's followers in the Sarvodaya Movement-- including Vinoba Bhave-- have failed to interpret Gandhi in a radical way." J. P. Narayan, the current leader of the Sarvodaya Movement, who is at present leading protests against corruption in the Congress Party, has attracted much attention, but Mr. David has little hope in him. "The problems of corruption can be raised by demonstrations like Narayan's-- but unless there are structural changes in India, corruption won't be solved-- Narayan is attacking the symptoms rather than the sickness."

Mr. David then went on to say, "The basic question must be faced: Do we want a capitalist or a socialist society? As long as we have private property, we can't solve our problems. Land redistribution will only help a little bit. The ultimate pattern must be common ownership."

Mr. David went on to say that, in its first year of operation, PEAL has attracted only suspicion from the Marxists. "They feel that a Christian is only competent to do social service, not social action," he says. Mr. David obviously gets delight out of the fact

(Cont. on p. 25)

The Evolving Role of Medical Care as a Legitimate Aspect of Mission Work (One) 1810-1900

By Guy E. Alling, Missionary in Ghana 1966-1974, awaiting re-assignment.

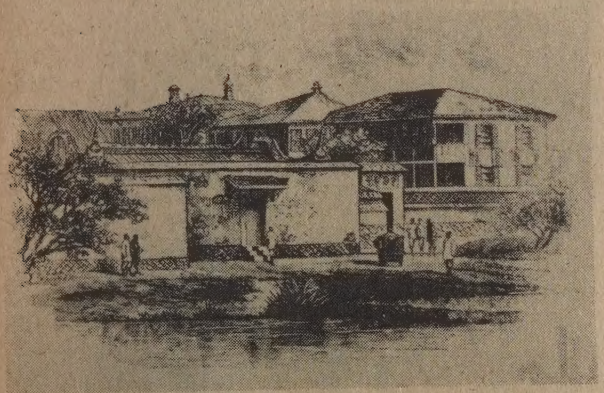
The American Board of Commissioners for Foreign Missions was founded in 1810, at which time it stated its constitutional objective to be, "To devise, adopt, and prosecute ways and means for propagating the Gospel among those who are destitute of the knowledge of Christianity." It, like most other mission groups, saw its role to be evangelism and proclamation. The first medical effort was the sending to Ceylon in 1816 of two young men previously trained both in theology and medicine. The primary purpose of both the ABCFM and other mission boards in sending such men was for them to serve as medical officers to the missionaries. They were usually told that "strictly speaking you are not a missionary." The Catholics held a similar view, stating that the physicians were "mere lay members of a missionary staff." However, the Ceylon mission reported that the medical knowledge of the two men "gave early promise of great advantage to the mission, and important benefits to the surrounding population."

In 1819, Dr. John Scudder, a physician practicing in New York and learning of the need for a replacement of one of the "doctors" in Ceylon who had died, offered his services. He was the first physician sent out by the Board. Although he was appointed superintendent of a boys' boarding school upon his arrival and spent much time traveling and distributing religious literature, one of the missionaries wrote back stressing the importance of the medical work for the welfare of the missionaries and, even more important, "as a sphere of influence among the natives in bringing them within the sound of the Gospel."

Physicians were soon being sent by the Board to the Sandwich Islands (Hawaii) in 1820 and to Syria in 1832. One of the latter was instructed by the Prudential Committee of the Board in his two-fold mission-- that of a preacher of the gospel and that of a physician. They regarded his medical skill "and all his future practice only as a means of furthering the spiritual objects of the mission." They felt that as a physician "he could gain access and confidence where the mere preacher of the Gospel could not", and enjoined him to remember that "he sustains a higher character than that of a physician and more solemn responsibilities than those which concern the body." That same year the Board changed its constitution, restating its objective to be, "To propagate the Gospel among unevangelized nations and communities, by means of preachers, catechists, schoolmasters and the press."

In 1834 the American Board first became involved in what later developed into extensive medical work in China. The Annual Report of 1837 stated, "Hospitals and dispensaries, though excellent institutions and highly useful in some of their relations to the cause, do not come within the range of objects embraced by the Board as a missionary society, and therefore cannot be supported from its treasury in

any part of the heathen world." A general letter from the China missionaries in 1838 commented on the amount of positive good done to the bodies of the patients and pointed out that "when He (Jesus) sent forth His disciples to preach the Gospel, He likewise commanded them to heal the sick. It may be this part of Christian duty has been too much neglected in these modern times." Their letter went on to mention the multitudes that were brought within the missionaries' reach "affording proof of an interest felt in their welfare and giving the missionaries opportunities of directing their thoughts to Him."



Medical Mission Hospital, Foochow

1878

In looking at the above conflicting views, it must be recognized, as Phyllis Garlick writes, that "men of evangelical tradition (as reflected in the Board's membership) allowed large tracts of life to remain outside the bounds of their influence. The concentration was on the future life, and they were often blind to crying social ills. They failed to recognize that the Gospel has a message of deliverance for the body as well as for the soul. Also the possibility of using medicine as an active agent of the spread of the Gospel overseas, as did the missionaries on the field, was slow to dawn in the consciousness of mission boards."

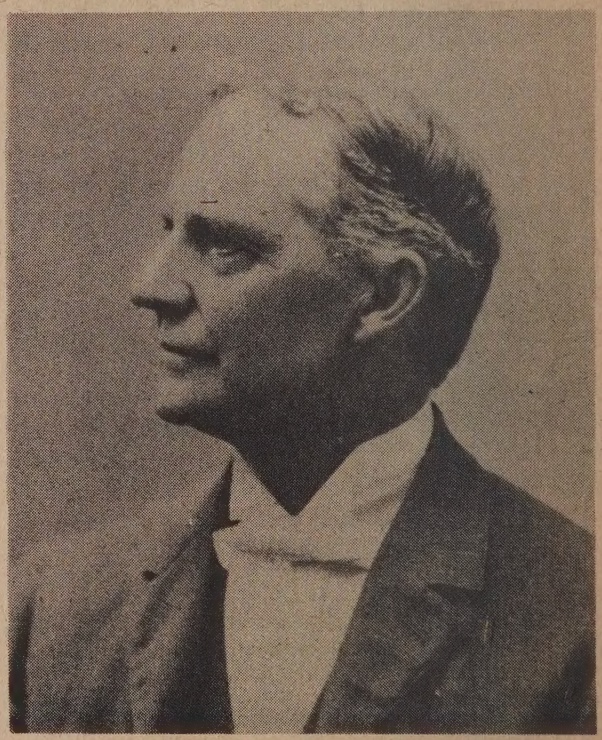
By 1841, the American Board had thirteen doctors serving in overseas posts, and in 1842 it accepted a lengthy document presented by a corporate member raising questions relating to missionary work with regard to "the promotion of intellectual cultivation and the arts of civilized life." The report asked whether the missionary should only preach the Gospel or whether he should work to change the intellectual and social conditions of the people. "Whatever is to be done to introduce literature, science, and the arts of civilized life among the uncultured nations must be done mainly by men possessed by the Christian spirit and probably in connection with their attemps to inculcate Christian truth and establish Christian institutions." The document went on, "The benefits of Western civilization should be taken to the heathen and the missionary must feel for and endeavor to relieve those to whom he ministers from all the evils which combine to constitute their state of intellectual and social depression..." The adopted report said "that the religion of the Gospel is God's mode of elevating man-- the whole man."

In 1856 an addition to the Board's constitution was made: "The oral utterance of the Gospel, in public and private, is the chief instrumentality for the conversion of the world. Education and the press are to be employed as auxiliary agencies..." Nothing was said about medical work, even as an auxiliary agency! However, doctors were still being sent out, and hospitals and dispensaries were growing in many of the countries where the American Board had its work. The China Committee of the Board wrote in 1875, "We regard this last branch (medical work) of work as among the most important, a one which carries the Gospel message to the people in their own homes and hamlets; and we are glad to see that it occupies so prominent a place in the labors of our brethren."

However, in 1877, a ten-year review of the Board's work presented at the annual meeting made no mention of the medical work, medical text translations or medical education that was going on in many missions. In India an ordained physician of the Board wrote in 1879, "The medical work in a mission is one part of the general missionary work... To institute a comparison between the value of these different adjuncts of the missionary work is as unnecessary as it is unwise. One depends upon another, and each helps the other... All mission work for Christ is one."

In the 1880's a controversy raged around the work in Turkey, which was but an example of the more widespread debate in other mission societies of Europe and America. In 1883 a pamphlet written by an Armenian cited the principles of the American Board, "Missions are instituted for the spread of a scriptural, self-propagating Christianity. This is their only aim; civilization as an end they never attempt." The Armenian wrote, "I will point to the knot of the trouble. Here it is: the society which has undertaken to assist us has for its sole aim the immediate salvation of souls. We wish to cultivate our minds, educate our children and, when they become children of God, to liberate them from the iron yoke of extreme poverty; we desire to be a well-to-do community, that we may do greater things for the glory of God. If the missionaries would think like us on this point, the difficulty would speedily be overcome." The following year the Secretary of the Board at the annual meeting said, "Our one great task is to preach the Gospel... that first, that midst, that last and strictly that alone (emphasis his)." He said their aim was to Christianize not civilize.

The Secretary of the Board, Rev. Judson Smith, in 1885, although stating that "in the future evangelistic work must still hold the place of primary importance," noted the increased importance of the medical missionaries. He cited the Christian influence exerted by the physician saying, "It was second only to that of the ordained missionary." He paid tribute to the women involved in medical work and said the medical arm of the missionary force would be increased.



Rev. Judson Smith

Discussions on precisely what constituted the work to be done occupied more than one annual meeting of the American Board. A report accepted by them in 1890 stated "... The end we seek is the triumph of the Kingdom of God in all the varied relations and possibilities of human life...

(Cont. on p. 23)

The President of Tanzania Speaks

"The rich individuals within nations, and the rich nations within the world, go on getting richer very much faster than the poor overcome their poverty. Sometimes this happens through the deliberate decision of the rich, who use their wealth and their power to that end. But often-- perhaps more often-- it happens 'naturally' as a result of the normal workings of the social and economic systems men have constructed for themselves. Just as water from the driest regions of the earth ultimately flows into the oceans where water it already plentiful, so wealth flows from the poorest nations and the poorest individuals into the hands of those nations and those individuals who are already wealthy."

"The Church cannot uplift a man; it can only help to provide the conditions and the opportunity for him to co-operate with his fellows to uplift himself."

"What is required is not simply an increase in the national income figures of the poor countries, nor a listing of huge increases in the production of this crop or that industry. New factories, roads, farms and so on, are essential; but they are not enough in themselves. The economic growth must be of such a kind, and so organized, that it benefits the nations and the peoples who are now suffering from poverty. This means that social and political development must go alongside economic development-- or even precede it. For unless society is so organized that the people control their own economies and their own economic activity, then economic growth will result in increased injustice because it will lead to increased inequality, both nationally and internationally."

"Under capitalism the greatest advances in technology and economic growth have been achieved. But the decisions as to what goods shall be produced, and how they shall be produced, are made by a small number of people. The determining factor in all their decision-making is whether the activity will yield a monetary profit, or power, or prestige, to them as owners of the land or capital. The needs of mankind are secondary, if they are considered at all."

"The development of men, and the development of peoples, demands that the world shall become one and that social justice shall replace the present oppressions and inequalities."

"We should stress the working with, not the working for. It is not the task of religious leaders to try to tell people what they should do. What is necessary is sharing on the basis of equality and common humanity. If the Church is not part of our poverty, and part of our struggle against poverty and injustice, then it is not part of us."

"So the world is not one. Its peoples are more divided now, and also more conscious of their divisions, than they have ever been. They are divided between those who are satiated and those who are hungry. They are divided between those with power and those without power. They are divided between those who dominate and those who are dominated; between those who exploit and those who are exploited."

"The reality and depth of the problem arises because the man who is rich has power over the lives of those who are poor, and the rich nation has power over the policies of those which are not rich. And even more important is that our social and economic system, nationally and internationally, supports these divisions and constantly increases them."

"Until men are in a position to make effective choices, few of them will become Christians in anything but name. Their membership of the Church will simply be another method by which they seek to escape from a consciousness of their misery: if you like, religion becomes a kind of opium of the people."

Julius Nyerere, President of the East African Republic of Tanzania, is a dedicated Catholic layman.

OBSERVATIONS FROM A FIELD TRIP TO MEXICO

by Lawrence W. Henderson
Regional Secretary for Latin America

The Congregational Churches of Mexico are scattered along the west coast of Mexico from Guaymas in the North to Guadalajara in the South.

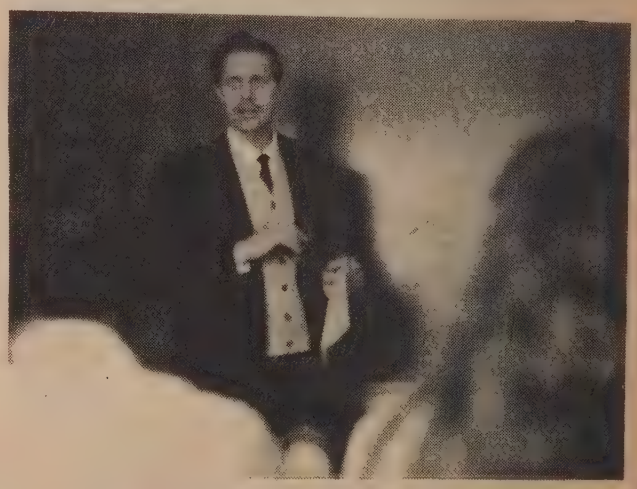
These few churches also cover a broad social spectrum. One of the congregations in Guadalajara had 17 people who graduated from University last year, while other congregations are composed of peasants. The delegates also covered a broad age span from a 76-year-old woman minister to very lively young people who sang and danced a Mexican good-bye song on the beach

The congregations are relatively small and feel that they are a minority in the Roman Catholic culture. Most congregations are built around a few very dedicated families. However, here, too, there were signs of real growth. Several delegates exhorted the congregations to use public facilities for activities and cooperate more with governmental social service agencies. They were recognizing that to exercise their ministries of witness and service they needed to move out beyond the narrow bounds of their local congregations or their denomination. This minority psychology is also breaking down in the recognition that the Christian gospel has political implications. The sermon given by the Church Superintendent, Rev. Pablo Ramos, Sunday morning used as its text Exodus 14:15. "Tell the people of Israel to March"; he spoke of the liberation of God's people.

The income of the General Council has doubled in the last four years and the 1975 budget calls for another 20% increase. The clearest sign of the vitality of the Congregational Churches in Mexico is the determination expressed to transform the mission congregations into churches. Looking back at their history they said that the evangelical work in this part of Mexico did not develop well when they thought of themselves as a mission of the Board. Only when they realized that they were the Church of Jesus Christ in Mexico were they able to exercise all the functions of the Church. Similarly, several delegates illustrated how the congregations had been keeping their missions in a dependent position so that they were not assuming the full responsibility of disciples of Jesus Christ.

It is appropriate that we speak of Art Von Gruenigen at the end of this first letter. Art consciously keeps a low profile in the Congregational Churches and is very sensitive to the dangers of trying to exert too much leadership in the Christian community.

For the last year and a half he has been teaching at the Guadalajara Center of the Theological Education by Extension Program of the United Evangelical Center, Mexico's interdenominational seminary.



The Extension program has set up four centers in Mexico so far. The men and women who live near these centers may sign up for the course, paying about $4.00 in tuition and buying the workbooks for another $5.00-$10.00 a semester. Once a week all the students go to their respective centers where there is a teacher who will help answer questions which they may have as they use the workbook through the week.

The Bible Society of Mexico is on the north side of Liverpool Street between Naples and Denmark Streets. On the south side of Liverpool directly in front of the Bible Society is the National Free University of Mexico and the Leftist Revolutionary Movement Headquarters. These neighbors are a parable of the polarization in ~~the~~ Mexican society.

Unfortunately, I did not have an opportunity to go across the street and visit the Free University. The front of the building reminded me of New York with the crumbling plaster and glar graffiti-- "Solidarity in the Fight Against General Electric" & "Salute to the Martyrs of Tlatelolco". On the north side of the street the Bible Society represents the individualistic, pietistic and reformist approach to the serious problems faced by the people of Mexico, and on the south side of the street the Leftist Revolutionary Movement and the Free University represent the socialistic, revolutionary, atheistic approach. The theology of liberation tries to travel down the middle of the street, but that is pretty difficult in Mexico City which is reputed to have 1,700,000 vehicles. This polarization may fracture the theological community and it is very evident also in the Catholic Church in Mexico.

Until a few months ago the Bible Society Building had a ledge or step which ran the full width of the building. In the evening the students at the Free University or those attending meetings across the street, would come and sit on the step and dirty the sidewalk. Therefore the Bible Society chipped away the step so that the metal screen which was brought down over the show window each evening would reach all the way down to the sidewalk and there would be no place for anyone to sit. Polarization makes communication and dialogue very difficult.

FROM NEW YORK CONFERENCE, UCC:

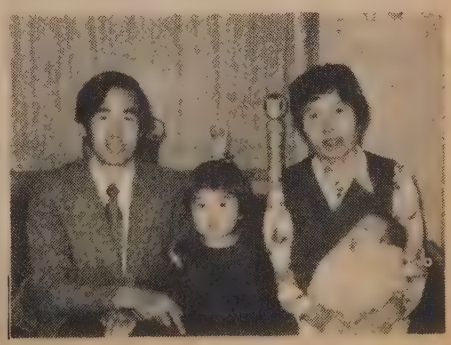
In our midst...

The Rev. Haruyoshi Fujimoto will come to serve as a Missionary to New York beginning May 15, 1975. The Kyodan, United Church of Japan, nominated Mr. Fujimoto to this ministry in response to a call from Susquehanna Association.

The proposal "to call a fully qualified clergyperson from another continent and culture to bring family and dwell among us and share fully the Christian faith and experience" grew out of conversations in the Newark Valley church. Sponsored by Association, encouraged by Conference and other Associations, supported by UCC Priority Funds, approved by Kyodan and guided throughout by our Board for World Ministries, this ministry has grown from dream to reality.

The unusual character and potential of this ministry is contained in the fact that we (who for generations have *sent* missionaries) are open to *receiving* a Christian missionary from another country and culture

- to help us understand what God calls us to be and do
- to develop an increased sense of the universal and world-wide aspect of the body of Christ
- to obtain insights and correctives on United States social and moral issues
- to enrich our faith and develop new and imaginative ways of communicating it



Mr. Fujimoto earned his theology degree at Kwansei University, a Master of theology degree from Boston University and attended Bossey Ecumenical Institute in Switzerland. Mrs. Fujimoto (Sumio) is a qualified teacher of English. Their son is 3 year old Keiichi, and daughter Shinko is one.

Church and State in East Asia

For those who read Bishop Chi's letter in our last issue...

MORE ON RECENT DEVELOPMENTS IN KOREA

from Newton Thurber, Program Agency, United Presbyterian Church

Confrontation between the Government of President Chung Hee Park and the Christian Church in Korea, after a brief respite in February, has heightened in recent months.

In the middle of February, 169 persons accused of violating the Presidential Emergency Decrees were released from prison. Those released, including Bishop Chi, poet Kim Chi Ha, and Rev. Park Hyung Kyu, were warmly welcomed by the general public, which was, however, deeply shocked by their reports of torture and of the travesty of justice which had taken place during their trials. In reaction to this bad publicity the Government has taken strong measures to restrict further freedom of the press, the church, and the academic community.

An undefined number of students (probably about 80) and others have been detained or rearrested by the Government during recent weeks.

On April 8th & 9th, 1975 the Rev. Kim Swan Suk, General Secretary of the National Council of Churches in Korea, the Rev. Hyung Kyu Park, Chairman of the NCCK's Mission Institute, the Rev. Seung Hyuk Cho, Director of the Commission on Social Ministries and the Rev. Ho Kyong Kwan of the First Presbyterian Church were arrested on charges of embezzlement of approximately $80,000 (given by the German Agency, "Bread for the World", for community organization programs) because $12,000 was used to pay lawyers' fees and $22,000 used for aiding families of prisoners arrested during 1974 under the Presidential Emergency Decrees. ("Bread for the World" had previously written indicating that they knew and approved of this use.)

MARTIAL LAW IN THE PHILIPPINES--
THE ATTITUDE OF THE CHURCHES

By the Rev. Cirilo A. Rigos

President Ferdinand E. Marcos placed the Philippines under martial law on September 21, 1972. While some church leaders were either decidedly against or for the declaration of martial law, the churches on the whole, during the first twelve months at least, maintained the attitude of critical collaboration. "Let us wait and see" was the phrase often passed around. Recent developments, however, seem to indicate that more and more the question of "how long" is being raised.

As the Catholic bishops put it, "But regardless of human intention, the experience of many countries near and far, and our own experience in the past two years lead us to believe that martial law, the longer it is prolonged, the more it breeds by its own internal logic a climate of fear..."

It is very likely that the churches will continue to ask, "How long?" In a national survey conducted by the Major Religious Superiors of the Catholic Church in September, 1973, the performance of the Church under martial law was rated as poor. "Generally the institutional Church is seen as cooperating with the Government in everything. She openly associates herself with politicians and others in power.... She accepts the role of a spectator." The survey report states, "Whatever the reason, the Church is seen as going with the present situation in spite of oppression and injustice. She has no plan for action, no clear stand."

This picture is slowly changing. A year has passed since the survey was conducted. As the report puts it, the people "look to the Church for hope." For as long as the Church remains faithful to her Lord, she will not fail the people.

(from an article received in N.Y. January 20)

Czechoslovakia — Christ and the Powers

Special to the W.E.N.

Reports about the religious situation in Czechoslovakia are as usual bad and good. 11 Protestant clergymen of the Evangelick cirkev ceskobratrska (Evangelical Church of the Czech Brethren) last year were deprived of their pastorates, their only alternative being to accept menial labor. No ordained clergymen of our denomination, "Cirkev bratrska," were recently deprived of their pastorates to our knowledge. But a number of lay preachers forfeited their state license to preach.

The State tries in various ways to restrict the contact of our people with fellow-Christians in other countries, chiefly in the West. The two representatives of our Cirkev bratrska invited to the International Congress on World Evangelism in Lausanne could not attend, as they weren't granted state permits.

For a number of years religious periodicals from the West have, as a rule, not been delivered by the postal authorities to the addressee.

Yet it is surprising how much Christian work can still be done in Czechoslovakia. In the last few years new chapels have been built and old ones undergone extensive renovation. Remodeling on a large scale is planned in other churches in the immediate future. The church members themselves donate much of the labor and give unstintingly to defray other costs.

As for the spiritual aspect of church work, this is well expressed in the following excerpt from a letter received a few weeks ago from a layman and active member of a Prague church:

"Two weeks ago we had four days of evangelistic services. Every evening and Sunday morning the Zizkov church hall was full to overflowing, especially with young folk-- always about 500 to 600 people. Monday 80% of those present were young people. A goodly number of them responded to the invitation and publicly confessed Jesus Christ as their Saviour, who gives meaning to their lives. We had prayed for these services a month in advance. Our young people met for prayer at the church early in the morning before going to work or to school. Every evening there were sessions of prayer at the church. God's presence was apparent and virtually tangible and God's spirit felt in all the services. We feel unworthy of what happened in our midst and now want to devote ourselves to those who have now started following Christ's way. This is all the more significant since it has happened in a country where a strong atheistic trend is in control and it costs much to confess Christ."

MISSIONARY PHOTO-ESSAY COMPETITION

The Whole Earth Newsletter is initiating a photo-essay competition on the theme of the U.N.'s 1976 focus on problems of housing, "Habitat '76". Entrants are asked to supply photos and captions describing (a) existent housing conditions in any of the countries in which the UCBWM works (or a combination of several countries) or (b) examples of new housing efforts now being made. These essays should be related to a Biblical theme, such as "I had nowhere to lay my head." Prize: $100 worth of photo supplies.

The winning selection will be published in the May 1976 issue. All entries must be received by February 28.

Second and third prize entries will also be published.

Compensation for all photographic, layout, and postal expenses will be provided for all those submitting entries.

We need camera-ready copy, for two continuous pages, total size 11" high, 17" wide. Photos shall not be broken in middle of the page.

The beggars in San Pedro Sula are so numerous
that one would hardly notice them--
except that some are so regular at their appointed posts
that they soon become important
in the daily scene.
Like the shrivel-legged men, victims of polio in infancy, I suppose,
who squat on their little wheeled dollies
in front of Franzen's Supermercado. Or the wiry,
indescribably dirty man who carries his crippled son
slung over his shoulder like a sack of coffee,
through the streets of "el centro."

But the one
with whom I have waged personal combat
is the hunchback.
Scarcely four feet tall, toothless, of indeterminate age,
he leans each day against the counter in the post office
where I buy stamps. He is there
almost every time I go, and I suppose that he
must occupy that spot nearly every hour of the working week.

As I buy a few stamps with a ten lempira bill
he gazes up at me in a toothless, friendly way, his hand,
in which are a few copper centavitos, inconspicuously available
where I could reach it should I care to.

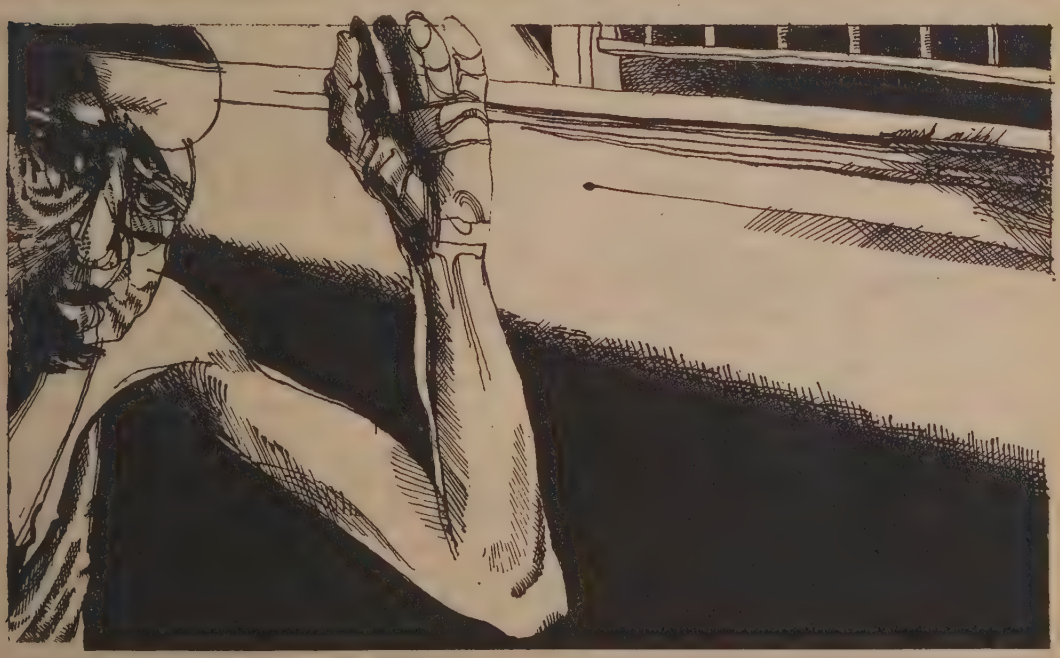
For months I do not care to.
Not that I regard him with any malice, nor resent
his presence there (provided he does not block my access
to the window). But the way I've been taught to understand it,
poverty is a systemic disorder of the body politic,
to be cured not with alms but with structural solutions:
legislation, social welfare, increased trade, an end
to exploitation. My coins
will not help, I tell myself firmly. Indeed,
they might only postpone real cures-- bandaids on a cancer.

The logic is irrefutable.
But so is the man.

And gradually his twisted, grinning reason takes its toll of me.
In a country where even the able-bodied are unemployed,
what sort of work can these shriveled limbs perform?
In a land where there are no monthly checks for the handicapped,
what is he supposed to eat?
In the few months-- or the few centuries-- before those
"structural solutions" come to pass,
Just what the hell is he supposed to do--
lie down and die?

Some, I suppose, do. But he
will not consent to that, not this hunchbacked one.
He has found a job, all on his own.
He works from dawn to dusk, and never takes a coffee break.
He works at the post office.
I, with strong back and two straight legs,
should work so hard!

Today, with the change from my ten lempira bill,
I gave him four cents.
Perhaps tomorrow I will even have the courage
to look him in the face
as I put the coppers in his hand.



Good News from the Land of Pharaoh

By Sallie Shawl, Intermedia

Daily we are bombarded by headlines from Egypt. Seldom, however, do they herald good news. But exciting things are happening. Seventy-year-old people are reading the Bible for the first time. Five hundred acres of desert have been irrigated. Eyesight is improved and restored. Over 6 million chickens and 100,000 Gospels have been distributed.

Thanks to the hard work of CEOSS, the Coptic Evangelical Organization for Social Services, villagers in rural Egypt are getting the kind of help that enables them to help themselves. CEOSS was founded to liberate men and women from ignorance, poverty, sickness and fear. And the goal is accomplished daily.

Reverend Samuel Habib, the director of CEOSS, told of exciting new developments. Rev. Habib stresses that CEOSS goes to a village only by invitation. (A "village" may have a population of 500 or 30,000-- the term applies to any rural community that is off the beaten track and not connected to other communities by the main railroad.)

A two-year literacy campaign is the first step in the development project. The original Primer, made with the help of Dr. Frank Laubach, former UCBWM Philippines missionary, has been revised many times to meet new needs and to keep up with advanced educational techniques.

Literate men and women in the community volunteer to teach fellow villagers. The average time for acquiring the basic skills of reading is only three months, and by the ninth month the new literates can cope with reading materials of average difficulty. But the learning doesn't stop there; literacy classes continue for another year, and by the end of that second year, the newly literate villagers can take full advantage of the little libraries subsidized by CEOSS. And now Bible Study classes are ready to begin.

Says Rev. Habib, "The prime motivation for people wanting to learn to read is to be able to read the Bible for themselves."

Literature prepared by CEOSS and the government on new farming methods is distributed by CEOSS workers and volunteers. Better breeds of chickens from Government centers are also distributed, at cost price, by CEOSS workers.

Side-by-side with the literacy campaign and Bible study, programs in home economics, agriculture, health and family planning enable the villagers to help themselves. They learn to read so they can read to learn.

Even though the literacy and Bible study campaign technically lasts three years, CEOSS follow-up staff visit a village for three additional years.

"How much help should you give people to enable them to develop and improve their communities? You can't do it for them, I'm sure, and whatever you do may be harmful if you stay too long." So writes Rev. Habib. Aware of this potential danger, CEOSS considers the training of leaders of prime importance. This principle is incorporated into every facet of their work

The visits of CEOSS follow-up staff-- several hours per month in the sixth year-- demonstrate the continuing interest of CEOSS in the development of the community. Through the efforts of the newly trained local leaders, the community moves ahead on its own steam.

Through Intermedia, North American church funds help support this work. The UCBWM supports literacy and adult-basic education programs worldwide through this branch of the National Council's Division of Overseas Ministries.

LETTER TO THE EDITOR

While reading the Whole Earth Bulletin Board-- "Remember the South African Council of Churches in your prayers...."-- I could not help but feel joy in knowing they are calling upon Christians there to consider "whether Christ's call to take up the cross and follow him in identifying with the oppressed does not, in our situation, involve becoming conscientious objectors".

In an attempt to give "whatever conscious prayers, etc." wings-- and for lack of other ways to express concern-- I am forwarding a check to be channeled to their support...

Certainly you will want to let them know-- that their witness, in addition to touching their immediate situation-- is reaching far beyond the borders of their continent.

Tyler Kriedeman
New England, N.D.

SALARIED OVERSEAS OPPORTUNITIES

TURKEY-- Teachers of General Science, English, Chemistry & Physics needed for 3 secondary schools. Also a Librarian needed. All for 3-year terms beginning August 1975. Requirements: teacher certification & major in the subject to be taught.

JAPAN--One Oral English teacher is needed for the Linguistics Department in the College Division of Kobe College. An M.A. degree is required and experience preferred. To begin April or Sept., 1976.

TAIWAN (partially salaried)-- A person with a graduate degree in sociology is needed to fill an urgent need at Tunghai University beginning Sept. 1975. Course-work to be covered: Contemporary Sociological Theory, History of Social Thought, & Sociology Survey courses. The term would be for one year and preferably be filled by someone on sabbatical from a U.S. college or university. A minimal salary, plus housing, would be provided by Tunghai University. Salary supplement and transportation costs for a single person or a family are negotiable.

TOGO-- A couple is needed in the area of rural economic development in Atakpame for 2-3 years beginning as soon as possible. Fluent French is required.

Medical Doctors are needed to do internal medicine & general surgery, in-patient and out-patient care in a variety of places.

(1) M.D. to work in 116-bed hospital in Mt. Silinda, Rhodesia, as soon as possible.

(2) M.D. to work in 118-bed hospital In Adidome, Ghana, beginning Jan. '76.

(3) M.D. to work in 45-bed hospital in Gaziantep, Turkey, beginning Jan. '76.

(4) Preferably female M.D., specializing in gynecology and public health, at Maternal Health & Child Care Clinic in the Philippines as soon as possible.

OPINION...

-- INDOCHINA --

BEYOND SURRENDER WHAT?

The unconditional surrender of the Republic of South Vietnam and the consequent transfer of power in Saigon this morning by the patient and incorruptible Duong Van "Big" Minh-- the opposition leader who would not flee-- to the Hanoi-guided Provisional Revolutionary Government ends only the military phase of this 30-year struggle. Enormous questions remain:

(1) What kind of political and social order do the majority of South Vietnam's twenty million people really want? Will the Provisional Revolutionary Government, in spite of its great dependence on the communist Democratic Republic in Hanoi, respond more sensitively to the aspirations of the South Vietnamese population than did the series of Saigon anticommunist military dictatorships that the United States has, for the past twenty years, supported with waning enthusiasm?

(2) Will the progressive non-communist nationalists in South Vietnam, numbering millions and organized in the major religious communities-- Buddhist, Hoa Hao, Cao Dai, Roman Catholic-- now be able to participate in the shaping of the Vietnam of tomorrow?

(3) With the independence of the whole of Vietnam from both the French and the Americans now won, will the Vietnamese be able to maintain an equal independence with respect to China?

(4) Are the people of all Vietnam as dedicated to the unification of the two Vietnams as they are to their independence from all foreign control?

(5) Will foreign nations that have been deeply concerned with the needs of Vietnam at war be just as concerned with post-war Vietnam needs? Will the massive relief, rehabilitation, reconstruction and development funds requested by Vietnamese authorities be provided by the governments of the United States, China, the Soviet Union, France and other countries, both socialist and democratic?

(6) As the foreign country whose government got most deeply involved in the whole Indochina conflict, and on the side defeated, will the United States now abruptly turn its back on the people of the Peninsula as various new governments emerge in Cambodia, Laos and South Vietnam, all linked in various ways with Hanoi? Are the American people, after all that has happened, now capable of developing a more intelligent, a genuinely mutual, relationship with the Indochinese people, in which cultural and economic cooperation can grow?

(7) Will the American people and their government emerge from their grievous misadventure in Indochina seared but matured, better able to work internationally for peace, justice and social democracy? Will they resist the emotional temptation to retreat into some "fortress America", behind an illusory nuclear moat?

(8) Will the churches of the United States, will the United Church of Christ and the United Church Board for World Ministries, learn to proclaim more effectively-- in word and deed-- the unity and redemptibility of humanity, the worldwide mission of mercy and liberation, the unfailing promise of pardon, justice and peace?

Howard Schomer
UCBWM World Issues Secretary
April 30, 1975

"JESUS CHRIST FREES AND UNITES"

and the present mood of American Christians

This issue reaches most American subscribers about the same time as will their tax rebate. It is the first of three issues clustering around the theme of the UCBWM's 166th Annual Meeting (and that of the UCC's 10th General Synod and the WCC's 5th Assembly as well), "Jesus Christ Frees and Unites".

It is highly significant-- at least potentially-- that the UCC and the UCBWM have chosen to focus their central meetings on a theme chosen by the World Council of Churches. For all the talk about a "turning inward" of the churches and a "growing neo-isolationism" of Americans, the actions of the UCC and its world mission board signal an unrepentant "looking outward" and "internationalism" that strides in the face of the supposed national mood.

The question we will have to answer in the coming year-- at our assemblies, but even more in our institutional and personal lives-- is "Did we mean it?"

Ask yourself that question as you decide what attitude to adopt to your tax rebate. Will you see it as "a well merited break at last"? (after all I've suffered with inflation)-- or as "a way of getting the economy moving again" (and I'm responsible, as a loyal American, to spend that money on the gas, gadgets, and frills I cut out last year, so that the assembly lines can start moving again)?-- or as "an irresponsible federal boondoggle" (and with the government showing such fiscal irresponsibility I'm going to show my own sense of responsibility by putting it in a savings account)?

The fact of the matter is that we live in a society which is economically so structured that if people don't spend their money on "ecologically unsound modes of transportation" and "built-in obsolescence"-- if they start to tighten their belts and refuse to "pamper themselves" with the latest that 12 minutes of hourly commercials on the tube seduce them first into wanting and then into buying-- the assembly lines will shut down and people-- first the minorities and then the women and the young-- will be laid off.

The system is built on a foundation of butter. Adam Smith called it "the invisible hand"-- a "free market" built on human cupidity (call it "the innate tendency of individuals to maximize their profits", if you will). Churches which operate within such a system are scared, at times like these, when the butter starts to melt. Every Wall Street Journal in the Interchurch Center is a silent question: "How much of the butter is going to melt?"

But the Whole Earth Newsletter has been dedicated, since its conception, to the cultivation of a simpler life-style, to less butter-- in the hope that Christians might become free to relate to their less affluent fellow planetarians. The life-style we seek to encourage, we have to recognize, is not in the interests of the system. It could even work to reduce the income at the Board's disposal (if people don't buy new color TV's, UCC members who produce or sell them will have less to put in the offering.)

That prospect will frighten us precisely as we are not free-- to envision an alternative to an economy structured on the market principle. It is so frightening to our nation that it kept the great economic questions from being asked during the debate on

taxes. No one said, "Should we even try to get this type of economy moving again?" Despite burgeoning world population, increasing pollution, a growing national and international gap between rich and poor, and critical shortages of energy and natural resources, we did not ask whether we ought to get this kind of economy moving again. We did not ask whether there might be an economy which would put people above profit, wholeness above things, justice above exploitation, minimal living standards for all above the affluence of the few, global community over international economic robber-barons, and a wholesome environment over a global junkyard.

The Lord is not mocked. He will unite us only as we allow him to free us. And we will only become free as we become open to his judgement and begin to seek a more just and humane world.

So, as you get your tax rebate-- and, week by week, the continuing economic rewards our economy gives you-- it might be an appropriate time to meditate on the theme "Jesus Christ Frees and Unites". Some questions for that meditation might be:

(1) What portion of this rebate-- or this pay check-- do I get because of a system in which people are not free, in which they have divided themselves, nationally and worldwide, from one another?

(2) In what ways will I demonstrate my freedom-- or my unfreedom-- my unity with the world community-- or my lack of such unity-- by how I spend it?

Alfred C. Krass

Development aid as a percent of gross national product

	1960	1973	1974	1975
Australia	.38	.44	.53	.54
Austria		.13	.13	.13
Belgium	.88	.51	.56	.62
Canada	.19	.43	.51	.51
Denmark	.09	.47	.49	.50
France	1.38	.58	.55	.51
Germany	.31	.32	.30	.28
Italy	.22	.14	.10	.08
Japan	.24	.25	.24	.24
Netherlands	.31	.54	.61	.65
New Zealand		.27	.36	.47
Norway	.11	.45	.63	.65
Portugal	1.45	.71	.47	.42
Sweden	.05	.56	.69	.70
Switzerland	.04	.15	.15	.15
United Kingdom	.56	.35	.34	.32
United States	.53	.23	.21	.20

Figures represent official development assistance (ODA) which excludes private transfers overseas. The International Development Strategy, adopted in the UN by consensus in 1970 but to which the US and other industrialized countries took strong exception, set a goal for 1975 of ODA at 0.7 percent of the GNP. World Bank projections show that Sweden alone among the members of the Development Assistance Committee of the Organization for Economic Cooperation and Development above will meet the goal.

(ALLING, from p. 9)

While all missionary labor and missionary expenditures must be limited to the missionary purpose, that purpose may be broad enough to include the leaven of Christian civilization... It is only as the man and the whole man, is developed that Christianity vindicates its rightful claim to the sovereignty of human hearts, whether at home or abroad."

The Committee on Missions for China at its 1896 annual meeting said, "The missionaries, by the schools, and hospitals, and churches, are seeking to minister to the wants of the whole man... Religious instruction is regarded a part of medical treatment." Their 1900 report listed the varied forms through which the Christian mission work was being accomplished--"agricultural methods, domestic economy, industrial arts, simple transactions in commerce, reduction of the language to writing, publishing, schools, healing ministry, Christian homes and foremost the proclamation of the goodness of Jesus Christ."

"EVANGELISM IN INDIA"

A cassette being prepared by the Office of Communication and Evangelism Consultant, Al Krass out of recordings made during his recent tour of India will be available by June 25.

Sixty minutes in length, it will contain songs and interviews and comments by Indian Christian leaders on the subject of evangelism. Major segments will include interviews with Hindu convert Paul Sudhakar on "A New Hindu Christology" and Rajendra Sail on "Evangelism as Consciousness Raising".

Orders received by June 15: $4.00. After June 15: $5.00. Write:
Evangelism Office, UCBWM,
475 Riverside Drive,
New York, N.Y. 10027

CARAVS Expands Sri Lanka Broadcasts

CARAVS (Christian Association for Radio and Audio Visual Service) of Jabalpur, India is responding to the huge success of its early morning broadcasts over Radio Sri Lanka by adding evening and weekend programs.

The location of Sri Lanka at the southern tip of the Indian subcontinent makes it technically ideal for shortwave broadcasting to its populous northern neighbor. Radio Sri Lanka now has the largest audience of any shortwave station in the world.

K.D. Bhasker of CARAVS reports that 23,598 letters were received in the first ten months of 1974 in response to early morning broadcasts. This surpasses all records for CARAVS. Almost all (21,051) responses were from non-Christians.

Some 20,000 New Testaments, gospel portions, song books and other Christian literature were sent to listeners in response to letters from all parts of India.

Neville Jayaweera of the WACC staff helped to resume Christian broadcasts on Radio Sri Lanka when he was its director. The change came in 1969 after a decade when the station was closed to Christian broadcasting.

The UCBWM supports CARAVS through its annual grant to Intermedia.

WHOLE EARTH Bulletin Board

As Daniel Patrick Moynihan is nominated to be the new U.S. Ambassador to the UN, we can expect continuation of the Scali-Third World antagonisms, which arose in the last session, in an exacerbated form in the next months. Those who want to be informed about what the issues are-- and about other UN matters as well-- would do well to subscribe to the new monthly newspaper of the U.S. United Nations Association, The Inter-dependent, at $4 per year (students $3) from 345 E. 46th St., New York, N. Y. 10017. In the April issue, the following Moynihan quote concerning what Scali called, 'the tyranny of the majority', is to be found: The U.S. should abandon 'its defensive attitude' and go into 'active opposition'-- "start raising hell." Moynihan is not calling for withdrawal-- interdependence, he says, is inescapable.

AUDIO-VISUAL HELPS. The Evangelism Office keeps in stock, for those who can use them, the following books and equipment: (1) Everything You Need to Know for a Cassette Ministry, by V. B. Sogaard, $3.95; (2) Visual Communication Handbook, $2.40, by Denys Saunders-- a "how-to" book on displays, screens, puppets, m lti-media, etc.; (3) Applied Communication in Developing Countries-- guidelines and research findings relevant to the creation and use of visual ed. materials, by Andreas Fuglesang, $8.50; (4) Flashlight battery-operated slide and filmstrip projectors-- suitable for places with no electricity, for audiences up to 30, $12.95. Financial help is available for national church workers who wish to use these materials for lay theological education, communicating the Christian faith, and Christian nurture. Write, stating your needs, to: Evangelism Office, UCBWM-- 16th Floor, 475 Riverside Drive, New York, N. Y. 10027.

Dr. Ken Mulholland, of the Latin American Biblical Seminary, Costa Rica, has published an article "Therapy and Theology: Biblical and Pastoral Concerns", in After Therapy What?-- Lay Therapeutic Resources in Religious Perspective, (C.C. Thomas Publishers, Springfield, Ill., 1974). In that article Ken reflects: "The need for laicization-- as an expansion of, rather than as competition with, the work of the professional, became very clear to me in my own cross-cultural ministry as a missionary. We discovered that churches were strengthened far more by the steady ministry of gifted, but relatively untrained, local laymen than by occasional visits by highly trained pastors." Ken also has an article "Integrity Therapy. A Theological Word-Study of Key Concepts" in Biblical and Psychological Perspectives for Christian Counselors (Publishers' Services, 1974). Ken heads the Field Work and Pastoral Counseling Departments at the Seminary.

Go... and Make Disciples is the title S.P.C.K. gave to the "Applied Theology" text it published for the Theological Education Fund of the W.C.C. It is written by Al Krass and based on his experiences as a pastor in Northern Ghana. Intended primarily for pastors and seminarians in Africa, the Caribbean, and English-speaking parts of Asia, it sells at a subsidized price of 80 pence there and £1.75 ($4.20) for orders from Europe and North America. (SPCK, Holy Trinity Church, Marylebone Rd., London NW1 4DU). Consideration is being given to translations into Spanish and Oriya.

Michael Lockwood, Madras Christian College, Tambaram, South India, is one of three authors of Mahabalipuram Studies, a contribution to an understanding of the early art and architecture of the Pallava Dynasty. The book is published by the Christian Literature Society, Madras; Rs. 18.

Former Near East missionary William Holladay, Lowry Professor of Old Testament at Andover Newton, is the author of a commentary, Jeremiah: Spokesman Out of Time, published by Pilgrim Press; $2.95 (Paper).

(MR. DAVID, From p. 7)

that PEAL is a source of bafflement to them.

He is equally unwilling, however, to identify with the West. "The Church of South India has been too identified with the West. As long as we depend upon Western nations, our value system will remain unchanged. The 'Christian' value system we have at present is capitalist, Western. We can't break this value system unless we become fully self-supporting as a church. To a large extent, the Church of South India is self-supporting," he explains, "but its leaders are the product of the present capitalist-influenced educational system." He looks for new leadership before there can either be radical change or identification with the needs of the masses.

He is trying to lead the seminarians to such identification. "Our College is trying to do some social awakening. Some poor students are living in a slum. For them this is not just a matter of intellectual reconceptualization, but an existential experience. Next year, we hope that all second-year students will be staying outside the Seminary campus. We need to break the campus mentality which gives protection and security. Most students become unable to take risks because they develop over the period of four years a habit of security." In the new year-off-campus some of the students may stay with political leaders or trade union leaders. "They will get different ideas from different sources. This will help the College to reflect," Mr. David says.

(SEE ALSO REVIEW OF C.T. KURIEN'S POVERTY AND DEVELOPMENT, p. 27)

The Council of Theological Students of the UCBWM had its largest meeting yet in New York, Jan. 10-11. Lee Jessup (Lancaster) and Jean Eyrich (Chicago) were elected co-chairpersons for the 1975-6 academic year, and Dave Kimberly (Gordon-Conwell) was chosen to be the Council's representative to the Board of Directors.

The seminarians reflected on the 1974 Annual Meeting, submitted a memorandum to the Board with their comments, criticisms, and suggestions, analyzed their own involvement in interpreting world ministries, and laid plans for student participation in the 1975 Annual Meeting, November 16-19 (with a pre-meeting orientation day, Nov 15), in Lancaster, Pa.

book reviews

Global Reach by Richard J. Barnet and Ronald E. Muller, Simon & Schuster (New York), 1974; $11.95

Is the shape of the world's future inevitably in the hands of a small elite of decision makers in the few hundred transnational corporations and banks? Or is there still hope that governments, expressive of the goals and desires of people at local, area and national levels, may re-assert themselves in time to democratize the direction of our global destiny?

This is the central question with which Barnet and Muller wrestle in this penetrating and highly readable book. Their prognosis is less than optimistic.

Among the factors combining to produce a gloomy analysis: Global corporations are committed to a goal of profit-maximization which over-rides all social considerations. They acknowledge ultimate responsibility to no one but their stockholders, whose exclusive interest is profit maximization. They are locked into a growth syndrome which tends perpetually to expand their reach and power. Their power is far greater than that of many of the national governments with which they deal. In the absence of any effective international governing mechanism, they have become virtually laws unto themselves.

In the opinion of these authors, by any criteria of humane quality of life they are demonstrable failures. This is attested both by their negative impact on labor relations and by the experience of workers in the workplace. It is demonstrated by the deterioration of quality of product and the phenomenon of built-in obsolescence. It is shown by the mounting hazards of pollution and the irresponsible utilization of scarce, non-renewable resources. Most of all, it is affirmed by their inability to overcome poverty, the unemployment and the inequity which beset the world, condemning some 60% of the earth's population to what we know as the third and, some now say, the fourth world.

Barnet & Muller freely acknowledge that-- what is even worse-- these corporations and banks appear to be the only institutions in our modern society which possess the skill, the scope and the financial strength to project any kind of global plan for the future. In a few concluding pages the authors project a brave image of a future in which local communities and national governments might rise up to resist the overwhelming power of the corporations and establish goals, priorities and projections in the name of and in the interest of all the people. It is not a very convincing attempt, given the present low estate of local and national governments.

One ends this book enlightened, troubled and wondering what, if any, hope for a re-shaping of the future lies within the power of the only other truly transnational institution in our world-- the Church.

-- Shirley E. Greene

Mankind At The Turning Point: the Second Report to the Club of Rome, by Mihaljio Mesarovic and Eduard Pestal, E.P. Dutton & Co. Inc/Readers Digest Press, New York, 1974; $12.95

The authors believe this is the end of an era of independence. We are on the threshold of a new era that will usher in an integrated world system. Though sober in spirit and honest in its presentation of the challenges confronting mankind, the book does not predict inevitable disaster. Instead, in a positive, hopeful spirit, it presents alternative paths of action called "scenarios" which the authors claim may save mankind from potential catastrophe.

-- Hazel Johns
Consultant on Development, Education, and the U.N.

The Human Imperative, by Theodore M. Hesburgh (preface by Kingman Brewster, Jr.), Yale U. Press (New Haven), 1974; 115 pp.

Father Ted of Notre Dame is probably the best living example of the energetic idealistic yet practical style of existence which used to be called "muscular Christianity". He chairs high-level government commissions (Civil Rights, for example), roams the world, entertains Presidents, sponsors every good cause (including stellar football and basketball teams) and withal builds up a really good Christian university with an ecumenical flavor.

All that kind of excellence comes through in this small, quite personal colume which preserves the 40th series of Terry Lectures at Yale. It is a warm book, a hopeful book, an evangelical book, splendid 100-proof progressive Roman Catholicism for our time. Beginning with "Human Progress and the Kingdom of God", Hesburgh addresses with vivid statistics and personal anecdotes the themes of human rights, population and food, global education, future geopolitics, and world citizenship. It could, in fact, have served admirably as a Friendship Press book for this year of emphasis on "global consciousness".

Readers will find here an excellent summary of the world food problem and some hopeful proposals, including morally responsible use of family planning (precise correlation with papal positions unclear). One imaginative section suggests resettling the Palestinians on vast areas of the Sinai desert made to blossom by huge nuclear water-distillation plants funded internationally.

Even more mind-boggling is his lengthy description of what might be done for universal education by a complex system of satellite-based data/teaching banks which could pour down upon all persons a constant flood of information and improvement through a hundred million TV-receiver "classrooms".

The final chapter launches the reader into the third millenium of the Christian era with a call to active dual citizenship-- of one's indigenous nation and of the world society. Blessed are the hopeful for they shall help God bring in his future!

-- David M. Stowe

The Nation Yet to Be: Christian Mission and the New Patriotism, by Bishop James Armstrong, Friendship Press, N.Y., 1975, $2.25.

The Bicentennial is a terrible temptation to "civil religion"-- what someone once called "Piety on the Potomac". As such, it has this reviewer running scared.

When people ask us to celebrate our nation's 200 years, are they saying, "Overlook the bad and join for a year in the praises-- it won't hurt you!"?

Methodist Bishop James Armstrong of South Dakota, for one, is not saying that. He's saying that the Bicentennial is as good a time as any to get over the hangups and really consider the past, the warts as well as the beauty spots, in order that the future may be a new creation.

The "new patriotism" to which Armstrong so eloquently calls us is a non-chauvinistic patriotism, in which one knows that his patriotism is part of his total life-stance under the sovereignty of God. Models for such patriotism are found in a Bonhoeffer, a Solzhenitsyn, a Dom Helder Camara, a Leo Baeck, a Mark Hatfield, and many others.

Armstrong's vision leads him to "A Declaration of Interdependence", modeled on our Declaration of Independence, a declaration in which all whole-earthers will rejoice.

He bids us look beyond the nation-state: "Eventually," Armstrong writes, "national identities will have to give way to a new international order--to some form of world government."

An excellent study book for youths and adults. Controversial? Certainly! Radical? In the best sense of the word! Provocative and stimulating? Try it on your study group!

-- Alfred C. Krass

Poverty and Development by C.T. Kurien, Madras, Christian Literature Society, 1974, 209 pages; cloth-bound $3.00, paper $2.50.

I met C.T. Kurien during a brief visit to South India in March. His warm, yet paradoxical replies to the anxious questions I as a Westerner raised about development in India prompted me to order this book-- his sixth-- in order to find out what the head of the Department of Economics at Madras Christian College thinks.

In these pages Kurien shows how, as an economist, he finds no ready-charted paths available for a study of "development economics"-- this is a pseudo-discipline, he feels. He describes how, in seeking to do an economics of development, he has felt that the crucial missing element has been a consideration of the meaning of poverty. Because of the realization of the significance of poverty, he has been led to enlarge his discipline beyond economics to include political science and sociology as well. As a Christian he has been led beyond a desire for academic elegance, to the development of a discipline which will be responsive to people in crisis.

What Kurien does in these pages is to unmask myths-- both liberal and Marxist-- and reveal them to be combinations of wishful thinking and self-interest. Economic liberals Kurien faults for having dodged the problem of power. This, he says, is part of an (understandable) attempt on their part to retain power-- by denying it exists. Marxists he faults, on the other hand, for an over-facile identification of power with ownership. There are other types of power than that, he points out-- knowledge, organization, the vote. A materialistic interpretation of power is inadequate.

Development is not taking place in India, Kurien feels, because India has adopted a modified growth model of development which fails to recognize how, in any system, the benefits of growth will accrue to the powerful. "A precondition for the abolition of poverty in our country," he writes, "is the redistribution of resources and of decision-making power."

For this to take place, Kurien feels, it is not necessary to provoke a total polarization of power (as in the absolute conflict which Marxists prescribe): "Change can also result from the plurality of power in a system," Kurien writes. He calls for the organization of mass movements leading to new centers of power such as "the power of an informed and organised people". Kurien feels that the parliamentary system in India has degenerated into "a means to achieve electoral victories"-- it must be transformed into "a true reflection of the power of the people".

Different strategies will need to be employed at different levels. As they succeed, new ones will have to be worked out, in order to prevent new forms of tyranny and exploitation from arising. A Christian realist, Kurien does not look for a utopia, but he does look for breakthroughs to greater justice. He calls on the church, however, to exercise its responsibility to speak of "a liberation that transcends the development ethos".

But a church which speaks of such liberation must be an embodiment of it-- it must liberate itself from dependence on foreign aid, foreign ideologies, and self-serving institutions-- "Discarding these dead weights is a necessary cleansing process for the church." The church's record in founding institutions to combat illiteracy, sickness, and poverty has much to commend it, but now many of these institutions "have turned out to be little more than centers of patronage and vested interests." Christian leaders have now become part of the powerful minority.

Rather than seek its own welfare or perform "an impartial service to society at large" the church has "a special commission to throw in its lot with the poor, the needy and the deprived. It cannot do this through pronouncements. The church must "join hands in action" with those committed to development and social change. "The pleadings of a powerless church that tries to make its message known in action may not go unheeded." This does not mean that the church should "completely identify itself with the rest of the forces working for social reform and transformation. It cannot, because the liberation that it proclaims is not confined to the eradication of poverty or even the establishment of a just social order, although it includes them." But it does mean that the church must be willing to risk losing its organizational identity.

This book is not written for Americans, but, as a staff member of the UCBWM, I hear Kurien saying this to us: You must come to recognize the ideologies-- of economic, sociological and political liberalism-- through which you have been viewing the world, and how these have kept you from taking either power or the fallenness of the world seriously. Entertain no illusions that good will and One Great Hour of Sharing projects will affect fundamental change. But do not trade your Christian hope for a mess of Marxist pottage either. Follow rather the model of the One who emptied himself and took the form of a servant. There is no cheaper way out. Take his way, the way of costly discipleship and participation in the powerlessness of the poor. You cannot help us from above. Only as you yourselves are involved in the shaping of a greater hope than that of "the American dream" will we together be able to offer the poor of the world a viable third alternative.

Kurien ends by quoting a report of the Justice and Peace Commission of the National Christian Council of India:

> Our major thrust...should be a new method of education in the form of simple explanatory programs which...help create... social awareness and the right motivation for participation in development. The best way to bring home the consciousness of the social reality is for the congregation to get linked up with programs for development.

Kurien comments: "A congregation becoming alive to the real problems around it and reflecting about them in the light of its own understanding about the nature and destiny of man and society is a precondition for the church's effective and discerning involvement in the major social changes of our time."

Alfred C. Krass

By Bread Alone, Lester R. Brown, N.Y. Praeger Press, 1974, 272 pp., $3.95.

When he wrote this book, Lester Brown was Senior Fellow of the Overseas Development Council. In this and in other books as well as through other public media, he has demonstrated his expertise on the matter of the world food situation. While many experts are inclined to deal with some facet of the problem or another, there are few who bring together the necessary elements at one place.

For example: Much has been made of the number of days of grain we have in supply for the world's needs The figures used for scare tactics are from 21 to 29 days. The average person has no idea what the normal supply would be. He probably imagines that it is 21 days instead of 365. But in the year of United States grain surpluses, such as 1961, there were only 95 days of grain in storage.

Dr. Brown puts all this together as he deals with the analysis of the problems caused by the death revolution, i.e., the lengthening of life expectancy and the reduction of infant mortality, combined with an increase in food production, which is not keeping pace with the consequent increase in population. Added to this complexity is the politics of food. The United States media have made much of the politics of oil but not quite as much of the way we have played politics with food and fertilizer.

The realism of dealing with the subject moves on through the matter of resources. The ecological implications of increased production, the uses of the resources of the sea, non-conventional food resources, etc.

"For a man with only one crust of bread, a second may ensure survival. For one with a loaf of bread, an additional crust is of marginal value." The morality of the issue is not ignored. The same balanced presentation carries through the conclusion.

Finally, the appendix of selected readings is worth the price of the book for the serious student of the problem.

--Alfred Bartholomew

chronicle

APPOINTMENTS

BANGLADESH

George and Gladys Sturgen in March for a two-year term as associates while George serves as Financial Coordinator of the Christian Committee for Development. George is a former UCBWM corporate member.

BOTSWANA

Nancy Anne Magorian was appointed in March and assigned to the United Congregational Church of Southern Africa. She is working with informal adult education programs.

HONG KONG

Willie Wong in January as an associate for three years while he serves as an editor for the Chinese Christian Literature Council in Kowloon.

INDONESIA

Jerry and Sondra Van Sant for three years as associates while Jerry serves as Church World Service Representative.

JAPAN

Lydia Larson as an associate for two years while she serves as the Vice-Director of the Home Management Practice House at Kobe College.

David Thompson has been appointed to teach English at the Dohoku Center in Hokkaido for three years.

THAILAND

Jack and Maylin Belsom in September as associates for five years. Jack and Maylin are teaching at the Christian Children's Happy Home in Don Muang where Jack also serves as pastor.

REAPPOINTMENTS

BELIZE

John and Miriam Dieterly have been associates with Heifer Project International since February. They are working with young people in 4-H clubs, helping to develop management skills. John and Miriam previously served in Ghana (1970-75).

GHANA

Richard and Ella Stenhouse are related to the Evangelical Presbyterian Seminary at Peki where Dick is the principal and teaches theology. Vera works with women's programs and the children's nursery school.

John and Delphine Howe will complete their term in July and will be reassigned to the Gaziantep Hospital in Turkey.

INDONESIA

Beverly and Walter Snowa will return to the island of Timor where they will be related to the development of lay leadership training and continuing education for ministers.

TURKEY

Frances Eddy is in the Mission Office in Istanbul where she works as administrative assistant. Frances works with the Mission Secretary and Treasurer and is responsible for tourist hospitality.

ZAMBIA

Elizabeth and Ken Frank have returned to Zambia and are now at the Kafue Secondary School. Betty is in charge of the library, and Ken teaches math and science.

COMPLETION OF TERM

ARGENTINA

Paul and Ruth Flucke have completed their service in Buenos Aires and returned to the USA in April.

BELIZE

Barry Barnes was a volunteer with Heifer Project International. He worked on a cattle reproduction feasibility study and disease investigation for a month while serving as a veterinary consultant.

GHANA

Vivian Hazel will complete her term in June. She has worked with the Christian Marriage and Family Life Commission of the Evangelical Presbyterian Church since 1954.

Richard and Virginia Updegraff will complete their term in August. They have been on the staff of the Adidome Hospital; Dick specialized in curative medicine, and Ginny in preventive medical work in the villages. They will be working at USPHS in Moorefield, West Virginia.

INDIA

Naomi Blalock will complete her term in July. Naomi has served in India since 1939, most recently as Treasurer of the Jabalpur diocese of the Church of North India.

JAPAN

Lynn Craddock will complete her term in August. She has been teaching English at Kobe College High School since 1971.

MALAWI

James and Claudia Sizelove have served as associates for Jim was assisting in administration and programs of public health with the Private Hospital Association of Malawi.

PHILIPPINES

John and Lorna Hoover have completed their term at Dansalan College. John taught industrial arts and agricultural development, and Lorna taught English.

RHODESIA

Carol Craig served as a volunteer physician at the Willis F. Pierce Memorial Hospital in Mt. Silinda for 2½ months.

Rebecca and Edgar Luther have completed their term with the United Church of Christ in Rhodesia. Ned was serving as an urban advisor and taught at the United Theological Seminary.

SRI LANKA

Robert Phipps served as a volunteer for two months while working as an agriculturalist in dairy science at the Jaffna College Technical Institute.

TURKEY

Jeannie Adams has completed her one year volunteer term at Uskudar and has decided to stay on for another year as a contract teacher.

Mary Ingle will retire in August after serving in the Near East for 40 years. Before working in Turkey, she was in Greece and Iraq. Mary has taught English and worked with Christian churches in Istanbul. She will continue living in Istanbul following her retirement.

David Kasten, a Near East Associate, taught English at Tarsus for three years.

Susan Turnquist served as a volunteer at the American Academy for Girls in Uskudar. She worked as an aid in the school office and library for three months.

The following contract teachers in Turkey will complete their terms in July:

Uskudar--Anita Iceman, librarian, 2½ years.

Izmir--Linda Anderson, physical education, 3 years (transferring to Uskudar for fall term); Susan Dean, English, 3 years; Florence Hazlett, librarian, 3 years (first year at Uskudar); Jessie St. Jean, math, 3 years; Helen Harper, English, 3 years.

Tarsus--Gerald (Mitch) Disch, physics, 3 years; John J. Hill, English, 3 years.

FURLOUGHS

Betty and Bob Avery (Turkey) for four months beginning in August. David and Joanne Desmond (Ghana) in May for three months. Fay Linder (Turkey) from June to September. Alden and Derrith Matthews (Japan) in September for a year. Alden will be working on a D.Min. degree at Chicago Theological Seminary.

Barbara and William Mensendiek (Japan) in July for 14 months. William will be teaching at Pacific School of Religion and Barbara plans to study at the University of California.. Ruth and Wally Robeson (Turkey). (Plans undecided as of publication). Carl Schweitzer (Japan) in July for three months.

Arthur and Dolores Von Gruenigen (Mexico) in June for three months. Michael and Kathleen Walker (Indonesia in May for a year. They plan to continue their education at the Presbyterian School of Christian Education in Richmond, Virginia. Jean and James Winter (Togo) in July for a year.

MARRIAGE

Nancy Anne Magorian and Richard Sales on April 19, 1975, in Botswana.

BIRTH

David John Murphy, the son of John and Judith Crozier Murphy, was born on April 10, 1975 in Bombay, India.

DEATHS

Lester Hayes Beals, M.D., a former missionary in India (1902-1942) died on December 12, 1974 in Claremont, California, at the age of 100.

Dr. Beals and his wife, Dr. Rose Fairbank Beals, were involved in medical work in Ahmednagar and Sholapur. In 1908 they went to Wai and contributed to the growing medical work there and eventually to the founding of the Wai Hospital.

In 1922 the Beals' received the Kaiser-i-Hind gold medal from the Indian government in recognition of their services to the Indian people.

Surviving are two daughters, Charlotte Tasker and Annette Wyeth, and his daughter in law, Dorothy Beals.

Elizabeth Jane Howell Bickham, a former missionary in Ghana (1959-1961) and China (1940-1944) died December 27. 1974 in Apple Valley, California, at the age of 57.

Mrs. Bickham and her husband, Ralph, operated the Children's Hostel (related to the Ghana International School) in Accra. They returned to the States and were in charge of the Ft. Wayne Children's Home. Before her marriage, Mrs. Bickham served in Hunan, China.

Surviving are her husband, Ralph, and four sons, Bruce, William, David, and John.

Leeds Gulick, a former missionary in Japan (1921-1937, 1955-1964), died on April 14, 1975 in Olney, Maryland, at the age of 81.

Mr. Gulick, a fourth generation missionary, was born in Japan. His first term in Japan was spent in the city of Matsuyama where he was Superintendent of the Night School (now Jonan High School). He also instituted the Christian camp conference program throughout Kumiai Churches. Mr. Gulick's work in the States included a three-year term as Director of Japanese Language and Area Studies at the University of Chicago.

In 1955 Mr. and Mrs. Gulick were reappointed to Japan and Mr. Gulick was Professor of Applied Theology and Director of Field Work at the School of Theology, Doshisha University. He was transferred to Okinawa in 1960 and served as Field Representative and Treasurer of the Okinawa Interboard Committee.

Gladys and Leeds Gulick were voted missionaries emeriti as of August 31, 1964.

Surviving are his wife, Gladys, two daughters, J. Louise Brown, and Helen R. Codding; and a son, Merle.

Celia C. Parks Hill, a former missionary in India (1928-1934) died on January 7, 1975 in Cincinnati, Ohio, at the age of 79.

Mrs. Hill and her husband, Lester, were in charge of schools and hostels while stationed in Satara.

Surviving are her husband, Lester, and four children, Elizabeth, Celia, Lester, Jr., and Winifred.

Hugh Wells Hubbard, D.D., a former missionary in North China (1913-1954), died on March 9, 1975 in Washington, D.C., at the age of 88.

Dr. Hubbard engaged in student evangelism, rural reconstruction, and administrative work in China. He was appointed the General Secretary of the North China Mission Council in 1941. Dr. Hubbard served as a special consultant to UNESCO, and on the staff of RAVEMCCO (now Intermedia). He worked with Stewardship Council as a volunteer consultant, and as an assistant in the Office of Communication.

Dr. Hubbard and his wife, Mabel, were voted missionaries emeriti on January 1, 1958. Dr. Hubbard was the author of "A Handbook of Early Chinese Communist Stamps (1928-1938)", published in 1967 by the China Stamp Society.

Surviving are his wife, Mabel, two daughters, Emma Martin and Gladys Swift, and a son, Ward.

Arthur William Hummel, a former missionary in China (1914-1927), died on March 10, 1975, at the age of 91.

Mr. Hummel taught English and history in China. He returned to the States and became the first Chief of the Division of Orientalia in the Library of Congress until his retirement in 1954.

Surviving are two sons, Arthur, Jr., and Sharman.

Kenneth E. Nye, a corporate member and Director of the UCBWM, died on April 1, 1975, in Greenwich, Connecticut, at the age of 58.

Mr. Nye was serving as the senior minister of the Second Congregational Church in Greenwich. He earlier had churches in Massachusetts, New York, and Illinois. Mr. Nye was a past member of the New York City Association Board, New York Conference Board, General Council Executive Committee (1956-1963). He also served on the Board of Elmhurst College and was the Annuity Fund representative to the Stewardship Council.

Surviving are his wife, Virginia, and four children.

Ruth Hortense Wagner, a former missionary in Turkey (1957-1959), died December 20, 1974 in Pueblo, Colorado, at the age of 73.

Miss Wagner taught at the American Academy for Girls and was head of orta English. She resigned to accept a position with Friendship Press where she served as Editor and Director of the Children's Department. Miss Wagner retired in 1967 and moved to Colorado to free-lance.

Surviving is a half-brother, George M. Cherrie.

Katie Wilcox, a former missionary in India (1915-1959), died December 17, 1974 in Chester, Connecticut, at the age of 85.

Miss Wilcox taught at the Capron Hall Teacher Training School and at the Orlinda Childs Pierce Memorial Girls' High School in Madura. In 1948 she was instrumental in the founding of Lady Doak College.

The following resolution was passed at the April, 1975 meeting of the Lady Doak College Governing Council:

> RESOLVED to record the fact that Miss Katie Wilcox was a great missionary with an amazing gift for bringing dreams down from the clouds and converting them into realities. She was the real creator of the College and it was her indomitable spirit that encouraged all concerned in those early years when it often seemed that it would never be possible to have a college at all. She was a woman of remarkable faith and vision. Countless people in Madurai and far away will thank God upon the remembrance of her life and service.

Miss Wilcox was a recipient of the Kaiser-i-Hind medal in 1947 and was voted a missionary emeritus in 1959. She became the first woman and non-graduate to receive the Distinguished Alumnus Award from Wesleyan University. In 1961 she received an LHD from Mt. Holyoke.

Surviving are two sisters, Annie and Nellie.

GIFTS RECEIVED IN MEMORY OF (1974 cont.)

Dorothy D. Compton
Randolph P. Compton
Mary F. Cushman
Mr. and Mrs. Vernon C. Martens
Gaylord A. Newton
Dr. and Mrs. Wynn C. Fairfield
Mr. and Mrs. Richard C. Ashenden, Jr.
Carol (Rusty) Goodrich
Anne Goodrich Cutler
Mary W. Hemingway
Patricia Hemingway
Rachel E. Vanderbeek
Elinor G. Hayes
Mr. and Mrs. Wayne P. Brobeck
Mrs. Merritt A. Edson
Rev. and Mrs. Loring D. Chase
Sterling S. Sanford
Mrs. Calvin F. Brown
Mary C. Mason
Dr. and Mrs. Howard Kaliher
Margaret E. Thomforde
Margaret L. Barefoot
Dorothy Clawson
Charlotte Reynolds
Martha Francis
Mr. and Mrs. John L. Ferguson
Alice G. Kelsey
Robert J. Bowen
UCBWM
Elizabeth C. Morrow
First Congregational Church, Oak Park, Ill.
Deborah Hertz
Edith A. McCutchan
Muriel M. White
Edward R. Maul
Kurrus Funeral Homes, Belleville, Ill.
Ray North
Ruby S. North
Hollis Read
Richard L. Read
Jane Sales
Mary S. King
Violet M. Hallen
Mr. and Mrs Howard Pfirman
Marinda A. Knox
Virginia A. Knox
Mary P. Matson
Mr. and Mrs. Walter C. Bielefield
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Are You Eligible? Test Yourself!

1. I wish I could do more to help provide food, shelter, health care and education for those who need it in this country and overseas. /__/ yes; /__/ no.

2. I wish I could do more to strengthen Christian churches overseas. /__/ yes; /__/ no.

3. I wish I could do more to assure the continuation and strengthening of the evangelical work being done by America's oldest Protestant overseas agency. /__/ yes; /__/ no.

4. I would like to reduce the amount of income taxes I must pay this year. /__/yes; /__/no.

5. I would like to keep my estate taxes at a minimum. /__/ yes; /__/ no.

6. I own at least one life insurance policy that provides protection I no longer need as much as I need additional income. /__/ yes; /__/ no.

7. I own some stocks, bonds or real estate that are worth considerably more now than when I obtained them. /__/ yes; /__/ no.

8. I have at least $500 in savings accounts that pay me less than 6.5% interest annually. /__/ yes; /__/ no.

9. I would like to know more about legal ways in which I can receive tax deductions and tax shelter for current income I do not need this year but may need later. /__/ yes; /__/ no.

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